RELIGIOUS INTELLIGENCE

Programme of Church Services To-Day.

CHAT BY THE WAY.

Long Pastorates---The Week of Prayer--Denominational Notes.

Dr. E. G. Robinson, of Brown University, will preach this morning and evening in the First Bap-

The Rev. W. T. Sabine will preach at the usual

hours to-day in the First Reformed Episcopal "The Gift" and "The Dying Year" will be consid-

ered to-day by the Rev. James R. Kerr in the Fourth Presbyterian Church.
At Grand Union Hall to-day the Revs. S. T. Will-

iams and George J. Mingins will preach, Mr. Bunting will conduct a temperance meeting and Mr. That "Heaven and Hell Is Within Us" will be dem-

onstrated this evening by the Rev. C. C. Goss in the People's Church At Madison Avenue Presbyterian Church the Rev. William Lloyd this morning will preach on "My Re-

cemer Liveth," and in the evening on "Bethels, or Past Mercies Recalled"-a review of the year. The Rev. Henry Cross will "Take Stock" this evening in the Pilgrim Baptist Church, He will

preach in the morning also.

Dr. H. W. Knapp will preach, as usual, to-day in Laight Street Baptist Church. At Thirteenth Street Presbyterian Church the Rev.

A. B. Simpson will preach to-day as usual. "Messiah, the Light of the World," is the theme that the Rev. W. R. Davis will discuss this morning, and "What Men Think of Christ" in the evening. At St. Luke's Methodist Episcopal Church morning and evening the Rev. Dr. Crawford will

Dr. Bridgeman will preach at the usual hours to day in Madison Avenue Baptist Church. Dr. Toy conducts a Bible class in the Sunday school.

The Rev. E. A. Reed will preach in Madison Avenue Reformed Church to-day at the usual hours. Dr. O. H. Tiffany preaches to-day at the usu

hours in St. Paul's Methodist Episcopai Church. Dr. Ewer will officiate and preach in St. Ignatius' Protestant Episcopal Church to-day.
In Sixth Avenue Reformed Church the Rev. C.

E. Lasher will preach this morning and evening. The Rev. Dr. Mandeville will address the Young Men's Christian Association meeting in Yorkville Hall this afternoon. Mr. L. P. Thatcher will sing.

At St. James' Methodist Episcopal Church, Har-lem, the Rev. J. M. King, D. D., will speak this morning about "Christ Revealed to the Gentiles," and in the evening on the question, "Shall Christ be Admired or Adored?" "The Danger of Religious Persecution" will be set

forth this morning by Professor Adler before the Society for Ethical Culture, in Chickering Hall. The Seventh Presbyterian Church, in Broome street, will receive the ministrations of the Rev. H.

T. Hunter to-day.

The thirty-second anniversary of Allen Street Presbyterian Church Sunday School Missionary So-

ciety will be held this evening, at which time Dr. John Hall will deliver an address. Dr. J. B. Simmons preaches at the usual hours to-

day to Trinity Baptist Church.
"Beacon Lights" and "Voices of the Departing

Year" will be seen and heard in the Tabernacle Baptist Church to-day, the Rev. R. B. Hull pastor.
At Westminster Presbyterian Church the Rev. E.

M. Deems will preach to-day as usual.
"The Angel's Message" will be repeated this morning by the Rev. W. F. Hatfield and "The Dangers of Young Men and Duties of Young Women on New Year's Day" will be pointed out in the evening to The Rev. B. H. Burch in the morning and the

Rev. Jahu De Witt Miller in the evening will occupy the pulpit of Twenty-fourth Street Methodist Episco-The American Temperance Union in Haverly's

Theatre this atternoon will be addressed by Drs. J. D. Herr and George H. Corey. The Hutchinsons "Christ the Attraction" and "Frand in Maine or

Fulton in the Brooklyn Rink. At Asbury Methodist Episcopal Church the Rev. A. P. Lyon will preach this morning and the Rev. J. F.

Richmond this evening.
E. V. Wilson will address the Spiritualists in Republican Hall this morning end evening. Gilmore'

Columbia" anthem will be sung. Ancient and Modern Archery" will be contrasted this morning and "The Year 1879" will be reviewed this evening by the Rev. A. H. Moment in Spring

Street Presbyterian Church.

Dr. Armitage preaches at the usual hours to-day in Fifth Avenue Baptist Church. Hospital sermon in

morning by Dr. Burchard and "The Last Night of the Assyrian Army" will be described this evening in Murray Hill Presbyterian Church. At Association Hall the Rev. S. J. Knapp will ad-

"The Victories of Faith" will be discussed this

dress Stanton Street Baptist Church this morning on "Removing Hindrances to the Work of the Lord" and in the evening he will preach to anxious in-At Thirty-fourth Street Reformed Church the

Rev. Carlos Martyn will preach this morning on "The Meaning and Outcome of the Advent," this evening on "How Christ's Love Constrains Us." At Chickering Hall this afternoon the Rev. J. D. Wilson, D. D., will preach and the University Singers

of New Orleans will sing.

The Rev. W. N. Dunnell, D. D., will minister to All Saints' Protestant Episcopal Church to-day, as

Mrs. Nellie Brigham lectures for the Spiritualists in Trenor Hall this morning and evening.
"The Promise of the First Christians" and "The

Response of the World to Christ" will be presented to Bleecker Street Universalist Church to-day by the Rev. J. Smith Dodge, Jr. Dr. L. D. Bevan will deliver a sermon to law students this morning in the Brick Church on "Re-

ligion and Law." The Rev. J. D. Wilson, D. D., will preach this morning in the Central Presbyterian Church, and in the evening the Rev. Dr. Cuyler, of Brooklyn, will

Dr. Deems preaches for the Church of the Stran-

gers to-day, as usual.

Dr. J. D. Herr preaches this morning in the Central Baptist Church, and in the evening Mr. E. D. Jones and Dr. Burlingham will address the Sabbath

school anniversary meeting.
At Calvary Baptist Church the Rev. B. S. McArthur will preach this morning and evening.

At Cooper Institute this evening Mr. C. W. Sawyer

will conduct a temperance meeting.

The Rev. Alexander McKelvey will preach for Canal Street Presbyterian Church this morning and Bishop Clark, of Rhode Island, will preach at both

services to-day in the Church of the Holy Trinity, Dr. S. B. Tyng, Jr., rector. The Rev. Robert Collyer will preach to the Church of the Messiah this morning on "Turning the Dial

Backward," and in the evening on "The Joy of The Rev. B. E. Backus will preach this morning and the Rev. W. D. Walker, of Calvary Chapel, this evening, in the Church of the Holy Apostles

The Central Temperance Union will be addressed this afternoon by William C. Souter, of Newark, N. J.,

The Rev. Dr. Shipman will minister to Christ

Church at the usual hours to-day.

Dr. Newman will uphold the "Supremacy of Law,"

Individual" will be presented by A. J. Davis this At Duane Methodist Eniscopal Church the Rev.

"God requireth that which is past." Christ That Is To Be" will be presented this morning by the Rev. H. S. Lobinger, of Philadel-phia, and "The Dying Year" will be remembered in the evening by the Church of the Disciples of

. W. Ackerly will preach a Christmas sermon this

morning, and in the evening will expound the text,

The Rev. George E. Strobridge will preach this morning in Eighteenth Street Methodist Episcopal Church, and this evening will review some of the events of the dying year.

At the Church of the Divine Paternity the Rev. Dr. E. H. Chapin will preach this morning and deliver an extempore address in the evening.

The Rev. R. S. Howland, D. D., will preach at the usual hours to-day in the Church of the Heavenly

Dr. A. B. Carter will officiate in Grace Chapel as The Rev. M. R. Vincent, D. D., will preach in the Church of the Covenant at the usual hours to-day.

"The Education of Jesus" will be considered this norning, and "Manhood vs. Mechanism" this evening by the Rev. R. H. Newton in the Anthon Me rial Church. Mr. T. B. Wakeman will address the First S

of the Religion of Humanity, at eight P. M., at Cartier's Hall, No. 23 East Fourteenth street. Sub ject, "Ideal Organizations of Labor and Industries." The services at the Church of St. Mary the Virgin in West 45th street are expected to be unusually elaborate this morning. The "Second Mass" of Haydn's will be interpreted by quartette, chorus and crchestra. There will be a high celebration at eleven o'clock. The altar will be illuminated by the new electric light besides innumerable candles. Vespers at four P. M.

CHAT BY THE WAY.

There is one desire which is more likely to be fatal than any other known to medical science, and yet we cannot remember to have seen it mentioned in any book of pathology. We are even afraid that there is no scientific name by which it is known, but in the expressive vocabulary of everyday life it is called "wind on the brain."

There is many a financial genius in this world who has discovered three or four ways in which the national debt can be paid as easily as a necromance finds a handkerchief in a loaf of bread, who has not yet succeeded in finding even one way in which his own debts can be paid. Theories are beautiful things, but a healthy bank account is far more satisfactory The necromancer never yet putled a handkerchi out of a loaf without having first put it there, and no man ever paid his honest debts without having worked for the money to do it with.

The papers are constantly telling us how to live on \$2 a week. It is undoubtedly a very difficult problem, but by no means the most difficult. The orld would be far wiser and happier if some brilliant genius would only tell us how to get the \$2. It is a bad habit to sand the sugar before you go to family prayers. Wait until the service is over and

perhaps then you won't do it. If a man's word is not as good as his bond the best thing is to get on without either. If this can't be done look well to the bond and treat the word

as though it had never been spoken.

There is no happiness which will compare with that which comes to a man whose bills are all hon-It is not necessary to threaten a bad man, for his

own deeds threaten him with a worse punishment than you can inflict. Don't be suspicious of everybody. The man who

is everlastingly looking for evil can find the greatest quantity of it in his own life.

If a man has nothing to do you may be pretty sure that Satan is looking out for an employé and

will soon find one. Biblical quotations should be accurate. A little boy, when asked about Scriptural characters, said of Hagar that Abraham turned her into the desert,

and a pillow of fire at night." The desire to find the ten lost tribes of Israel has again recurred. Scholars are looking for them in every corner of the globe. Perhaps they are like poor Sheridan, who said that he hoped they would be found, because he had borrowed money of the two tribes which we know all about until he had lost his credit, and the new tribes would, as the

omedy has it, "help him out considerable." The little girl was quite right who said she had been converted, and knew it because she felt all the time like giving the best things she had to her sister. A little more of that kind of conversion would der people no harm.

Dr. Talmage is the great religious puzzle of the give up. Some of his late utterances have been poculiarly significant. He left his native land with a shadow on his character, but none on his theology. Whatever he might be as a man, it was conceded that he was thoroughly orthodox. Now that he has returned he declares that any man's theology is good enough if the man does his "level best." A Hottentot comes within this rule, for he certainly "lives and moves" and does his "level best" to have "his being" for supper-some prisoner whom he has captured, and who is served up in a roasted or boiled condition for the victor's evening meal. Does Talmage contemplate a trip to Afric nd an "exchauge" with some cannibal chief, or is he trying to throw the Presbytery off the scent and talking short his character? It is said that Socrate once chopped off the tails of his dogs, and when reason why he shrewdly answered that he did it in order to compel the people to change their topic of conversation; they had been talking too much about himself, but thereafter they would talk about the dogs' tails. Is Talmage the owner of a dog, and is he swinging the shining blade above his caudal extremity? Why has the orthodox so suddenly become heterodox? As we seent the morning air we are convinced that a man of Talmage's calibre can't be cabined, cribbed, confined within the narrow limits of Presbyterianism, and that it will be better to leave under the charge of heresy than under the stigms of a certain loos ness in business transactions and the soft impeach-

ment of untruthfulness. There are a great many people in the world who re bound by the close ties of blood to the man who said that he had laid up two shillings, one for himself and one for the Lord, but that the one he had in-tonded for the Lord had been lost in an unfortunate

Don't make Sunday the worst day of the week for your children. It is not necessary to give them per-mission to kick football in the front entry, or blow on the back vard with gunpowder; neither is it cessary to compel them to sit with long faces, hating the very word Sunday and wishing it were Monday. That child had had a bad theological education, and her home was by no means religious in its best sense, who said she wished she could be a minister because he could talk as much as he pleased on Sunday and even "holler" in the pulpit.

How pleasant it must be to constantly have a disagreeable thing to say and to be able to say it just in the nick of time. There are those who have a pecu-liar knack at this sort of thing, as, for instance, the little boy who said to the nervous old lady who was riding his donkey through a dangerous pass :-"Ma'am, that very donkey threw a woman off last year just at that corner shead of us, and she was killed." Then he added, with the sympathy which characterizes such people, "I hope he won't do the ame thing to you, ma'am." It is so easy to get through a hard place in life when one has a cheering companion of this kind! It is like going into a sick room and telling the sufferer that you knew a man once who had the same disease, but not half so badly, and that he died in three days. Such things make one determined to get well, however, just for

some folks' religion which is more like spiritual mush than anything else. It always seemed to us that true religion was a manly, athletic sort of thing, and that its prominent characteristic was that it doubled a man's fighting capacity, and so gave as based on the ninth commandment, this morning.

The Doctor will preach in the evening also.

"Death Viewed as a Reformer and Revealer of the to the Lord, and He took away the appetite for

tobacco and rum. Well, if the Lord took away the "hankering," as it was called, then, of course, the man was not praiseworthy for breaking a bad habit. It is no credit to you not to do what you have no temptation to do. If this stuff were true then the text, "Stand fast in the faith," would lose its meaning. All you would have to do would be to ask the Lord to do for you what He is constantly telling you to do for yourself. The religion of some people is as limp as a wet cloth, and about as useful. There are two sorts of religious people with whom

we don't care to have any business transactions. How many others there may be with whom it is equally unsafe to trade, we cannot say, but when we are in the company of either of these two kinds we keep our eyes open lest an accident occur and we chance to lose our pocketbook, which, though not especially plothoric, still has its value. First, we shun the man who is everlastingly saying at every religious gathering that he is the greatest sinner in the world. If he is able to tell the truth at any time, he certainly ought to be credited with telling it when engaged the solemn services of public worship, he does tell the truth, we certainly wish to have as little as possible to de, in the direction of finances, with the worst sinner in the world. If he does not tell the truth, then we have a certain feeling that it is unsafe to do business with a man who will deliberately tell a lie in a religious meeting. Second, we are equally shy with those who have so much religion that they can't possibly commit a sin. If they are so perfect that they have done no wrong for seventeen years, we are so sure that they can't keep that thing up always that we don't want the great collapse to happen when our particular note comes due. Satan might just as well give up doing business with the human race if he can be as easily checkmated as that. He has either lost his shrewe ness, or else these very men are in his pay, and are a component part of his machinery for making the world disgusted with religion. We would rather trust the poor fellow who confessed that he had got bad habit of stealing elephants and now confined himself to stealing sheep, than the man who asserts that he is so good that he never stole even a pin. Extremes are always bad. Average human nature can be most depended on after all. If we put on wings they are generally manufactured out of our own conceit, and we use them so clumsily that own concert, and we use them so cluminy that everybody sees how unprepared we are for them. A man is a man wherever you find him, and the best proof of the divinity of religion is to be found in the fact that your life, though not an exact square,

is about as near it as the circumstances will permit.

There is a vast deal of common sense in the song of the old negro cook. She was a little befogged a to the theological aspect of the case, and didn't know any more than some white people do what certain events in her life meant, but she expressed a very general opinion when she said-

My 'sperience be dat hits bery well
I habn't de power to choose;
Ole Masser above He knows l'se get
More 'ligion dan I can use.

And when the last day comes she believed that the
Lord would only ask her if she had done well the

few and humble things which He gaye her to do and not tease her concerning a host of other things which she never knew anything about. She sang :-

He'll call me up from my kitchen fire, Some day wen I'm through wid sin, An' He'll say, "Poor Lizzle, she do her bes', Go. Gabriel, an' tote her in."

People who are so thoroughly sectarian in spirit that they can see no good in those who disagree with them in certain nice theological distinctions will do well to ponder the saying of the colored enthusiast, who declared in a hoated debate that he "might be a mighty poor Christian but he was a fus" rate Baptist, anyhow.

The Bible of the advanced man of science will be a very curious document to read. For the grand old sentence—"And God said, Let there be light; and there was light," we shall have, "And molecule evolved protoplasm and rhythmic thrills arose, and there was light." And at the end of that verse, which tells us that one monkey after another lost his tail and became a man, and that, according to the doctrine of the survival of the fittest, the strongest monkeys got to the top of the trees and picked the biggest coccanuts and killed the smaller monkeys by dropping the shells on their unprotected heads, we shall read, "And then the biggest monkey of all, wishing to prove an alibi in court, assumed the name of Darwin; and the dis-guise was so perfect that all his former companions thought he was a man and crowned him king. And after a while the Lord saw that the secret of creation

had been discovered, and then retired, leaving th nanagement of the world in King Darwin's hands."

It might do no harm if some of our ministers would read this little anecdote at one or two of their prayer meetings:-When a colored convers was in the midst of an incoherent harangue, and was wildly owing his arms about and shouting at the top siding elder rapped his gavel on the desk and remarked, "Brudder Brown, won't you subside and let some one speak dat is better 'quainted wid de

THE WEEK OF PRAYER. CHANGES SUGGESTED-TOPICS FOR PRAYER AND

Again the revolving year brings us near the first week in January, which has hitherto for many years been observed throughout the world as the Week of Independent, the Advance and some other religious beginning of January to the close of Lent or Holy Week, which is sacredly observed by Roman Catho lies and Episcopalians and some minor denomina-tions. The Doctor urges this fact, too, as a reason, and adds, as a bit of experience, that the fast day of Connecticut always comes on Good Friday, which is to Episcopaliaus and Catholics the most sacred fast day of all the year, and that therefore it is much easier to obtain a suspension of business and a gen-eral attendance on religious observances on that day caster to obtain a suspension of business and a general attendance on religious observances on that day than on any other. A correspondent of the Eenegelist, seeing but little hope of the change being effected which Dr. Bacon suggests (as, indeed, the Doctor himself expressed the same lack of hope, recommends a change from the first to the third Sabbath of January or the first Sabbath of February as the beginning of the Week of Prayer. To many, if not to most of our laymen, the first is about the busiest week of the whole year. It would be something in favor of the present plan it by it the Week of Prayer began with the year; but it begins with the first Sabbath, which is only occasionally the first day, of the year. Hence, as it is now, holiday distractions serve as a kind of carnival for introducing Lent; and, besides, business men are so proccupied with unusual business cares as to be unfitted for the most profitable participation in the religious services of the week.

These changes, or any change, is opposed by some preachers, churches and religious papers as streauously as they are advocated by others. The Northwestern Christian Adocate would if it could change Lent to December, but on no account would it transfer the Week of Prayer to Lent, because, to its thinking, the prayer week is worth forty times more than the forty days of Lent, measuring each by their fruits. Hundreds of revivals in which tens of thousands are converted date from "the week," and the suggestions and preparations of the period have brought ark loads of good to the unritualistic churches. Lent is an afterdose of enforced reaction after the childish whirl of sensuous pleasure in Venice, Paris, Rome and like communities. It is a perpetual repetition of the hoary sinner's repentance in old age. One has said that a more universal celebration of Lent, and the change of the prayer week to that season, would point toward Christian which.

celebration of Lent, and the change of the prayer week to that season, would point toward Christian unity.

A programme, with a series of subjects for prayer, was never yet issued without being criticised by some one. It would be easy to mention a score of classes of people and specific evils and definite wants and important topics not enumerated in the programme for the next Week of Prayer, but if all these were added there would remain yet many more unnamed. Therefore use the plan adopted, or not, as seemeth good, but pray without ceasing.

TOPICS FOR PRAYER.

The plan presented by the committee having charge of the matter embraces the delivery of sermons next Sunday on the majesty and sovereignty of God and the fulness of Christ's salvation; thanksgiving on Monday, January 5, for the blessings of the past year and prayer for their continuance; confession of sin and humiliation before God on Tuesday, 6th; prayer for the Church of Christ, its ministers, its enlargement, retivals, &c., on Wednesday; prayer for Christian education, for the family, for institutions of learning, for Sunday schools and Christian associations on Thursday; prayer for nations, rulers and peoples, for peace and religious liberty on Frieday, 9th, and for nome and foreign missions and the conversion of the world, &c., on Saturday. The union evangelical meeting during the week will be held in St. Paul's Methodist Episcopal Church, on Fourth avenue and Twenty-second street, daily, at half-past three P. M.,

topics herein suggested, and divers of the churches, meetings will be held in the evenings through the Week of Prayer.

ARCHDIOCESE OF NEW YORK In the creation of the three new episcopal sees which the Pope proposes to creet in the United States there will be no division of the Archdiocese

States there will be no division of the Archdiocese of New York, as has been intimated. So far as is now known the see of New York will remain undivided indefinitely.

The proposed transfer of the remains of the deceased archbishops of the diocese of New York from the crypt of the old Cathedral to a more gorgeous tomb in the new Cathedral will not take place next Sunday, as has been erroneously stated. The whole matter is in the distant future, and has not been at all considered officially as yet by the ecclesiastical authorities.

WITHOUT SCHOLARLY BEECHER STANDING.

Apropos of the Plymouth (Brooklyn) pastor's on-slaught on the American Bible Society, recently noticed in the HERALD, the Christian Intelligencer has ticed in the Herald, the Christian Intelligencer has this to say, and in saying it expresses its opinion adversely to Mr. Beecher's scholarship. It says:—

"The American Bible Society has no authority to revise or correct the English version of the Scriptures. It is strictly limited to the publication of the accepted version. It may correct printers' errors, nothing more. The marginal readings are not under its control. They were made by the original translators and are a part of the version, of authority hardly inferior to the text. The Christian churches represented in the Bible Society have not delegated to it the authority to revise the rendering. It is simply the creature of the churches and has no right to go beyond the terms of its constitution. It was eminently proper that a few years ago a committee of the seciety should carefully examine the translation in the light of the increased knowledge of the languages of the East and of the results of an extensive examination of manuscripts and report what changes seemed desirable. The churches represented in the society concluded that the time had not come to make the alterations in the text, in the headings to the chapters, and the additions to the marginal readings. The Bible Society, by the action then taken, commended itself to the confidence of the community and became more worthy than ever of the support of all who prize the Word of God. A revision is now being made under an excellent arrangement. It must be submitted to the churches as the original rendering was, and, when it is generally accepted, the churches represented in the Bible Society will print it. The English Bible is a most precious trust and is not to be exposed to the whims of popular speakers who have no standing whatsoever as scholars." this to say, and in saying it expresses its opinion

LONG PASTORATES

A FEW EXAMPLES AND THE RESULTS-GLEANED FROM NEW YORK, LONG ISLAND, RHODE ISLAND, NEW JERSEY AND IOWA.

To judge from the glorification of pastors who continue in one charge for ten, twenty, thirty or more years, it would seem that ministers of other denominations itinerate quite as much as the Methodists. Among the long pastorates of the present day to be noticed is that of the Rev. Alexander S. Marshall, who began his ministry with the Presbyterian Church at Marion, Iowa, in April, 1856, and being in stalled its pastor a year later, is consequently now in the closing quarter of twenty-four years' labor. This long pastorate has been full of precious fruits. A new church building has been erected and subscquently enlarged and improved. Mr. Marshall's first congregation consisted of thirty-five persons. His present congregation averages three hundred The number of persons received to the communion of the Marion Church during the pastorate of been received upon examination. With only two or three exceptions, all the children of the families connected with the church who have reached the age of fourteen years have become communicants. Every person who has been a regular attendant upon its ordinances during the last five years has become a member of the church. During these twenty-four years only thirty-six members of this church and only twenty-eight children, one or both of whose parents were members of the church at the time, have been called away by death. Think of these facts, you who allow a factious minority of half a dozen grumblers to unseat a faithful pastor. If you wish to enjoy good health and long life, if you wish your church to prosper and your families to be blossed, keep a good pastor when you get him.

The Rev. James T. Hamlin, who, through lihealth and the infirmities of age, resigned his pastorate of the Mattituck Presbyterian Church last June, had been in that parish for thirty-three years, the first eight years, when the societies were weak and feeble, ministering in circuit to Union Parish, Mattituck and Acquebogue, and afterward to Mattituck alone. In view of this long and faithful pastorate the church retains him as emeritus, and allows him the full use and improvements of the parsonage as long as he may wish the same. The Rev. William Hedges, of Bridgehampton, who has supplied the church since Mr. Hamlin's resignation, is likely to become his successor.

Rev. John U. Guenther recently preached his twenty-fifth ampiversary sermon as pastor of the First German Church in Newark, N. J.

THE WORTH OF FERRESS PIRZCHING.

As a warning to those church members that seek by unfair means to close the faithful pastor's flips or to get rid of him altogether, Dr. Cuyler, of Brooklyn, tells the readers of the Eungelist about an eminent minister who was once driven from a church in this State by a majority of that church, who refused to sustain his bold preaching against balls and wine froiles, &c. After he left them their vine was blighted, been received upon examination. With only two or three exceptions, all the children of the families

legiate Reformed Church. The Doctor will preach a commemorative sermon in the church on Fifth avenue and Forty-eighth street, in which he will review the national life of the Republic during his pastorate here, the progress of the Reformed Church in America, and especially the history of the Collegiate Church of New York during those thirty

in America, and especially the history of the Colegiste Church of New York during those thirty years.

The Right Rev. Bishop Clark, of Rhode Island Protestant Episcopal dicese, recently commemorated the twenty-fifth year of his consecration to the episcopate. The event came off at Providence only a week or two after that of Bishop Potter's in this city. When the Bishop took charge of the diocese there were twenty-six ministers laboring in it, now there are more than forty. The church membership and church following in the diocese has more than doubled during the quarter century, and the benevolent contributions have increased more than threefold. The Bishop was presented with a gold watch on behalf of his clergy and \$12.000 in money was added to the Episcopal fund, making it now \$60,000, the interest of which gives the Bishop his sainty-supplemented no doubt by gifts of his diocese besides. For nearly a century preceding 1815 there had not been a single Protestant Episcopal church added to the diocese. Thirty-seven of the bishops who were over the Church twenty-five years ago, including all the bishops of New England except of Connecticut have died, and of the sixty-three now in office only eight are Bishop Clark's seniors in office. Thirteen of the clergy of the diocese who were in twenty-five years ago have died also, and but four of those remaining were present at the Bishop's anniversary in Providence December 6.

DR. DILLER, OF IRROKAN-THIRITY-SEVEN YEARS. After a Taithful service of thirty-seven years, Dr. Jacob W. Diller, now at the age of seventy years, retires from the rectorship of St. Luke's Protestant Episcopal Church, Brooklyn, L. I. The parish has made provision for his support for the remainder of his days. It was originally gathered and organized by Dr. Diller. It is now one of the strongest churches in Brooklyn, and has an assistant pastor, able and efficient, in the Rev. J. W. Sparks, on whom hereafter the burden of the parish will devoive.

The Rev. John C. Blias lately closed the twelfth yea years.
The Right Rev. Bishop Clark, of Rhode Island

DENOMINATIONAL NOTES.

BAPTIST.
The Roseville Church, of Newark, N. J., was organized October, 1871, with forty-four members. They have a substantial brick church edifice, upon which there is a mortgage of \$6,000. They now number 275 members. The congregations are larger than ever; the Sunday school is increasing in numbers and interest. The Rev. J. Emory Gault, pastor.

is an earnest worker in the pulpit and in the Sunday

The Baptists of Ludineton, Mich., a lumber city of 3,500 inhabitants, have built a nest church edifice since April last, valued at \$2,400. The membership

consists of only ten persons. Here is an example for others to follow.

The Second church of St. Louis has not lost very much in local sympathy or financial aid by the action of the Association disfellowshipping it; for at its late rental of pews for 1880 it received \$14,000, and was able to add \$500 to Dr. Boyd's salary, making that now \$5,000. The Sunday schools of this church have 1,400 members—a sign of healthfulness

and prosperity.

The Rev. Dr. Lofton, at the Third church, St. Louis, rejoices in the raising of a debt of \$8,000, and a re-

The five Baptist churches of Rochester, N. Y., comprise something more than 2,100 members. This in a city of 70,000 inhabitants is a good showing, although not as creditable as it ought to be. Outside of the city the Association numbers 21 churches, with 2,200 members.

PRESUTERIAN.

Calvary Presbyterian Church, Peoris, Ill., to which Rov. John Weston is ministering, has become one of the largest in the city. It is the outgrowth of a mission Sunday school organized about twelve years ago. It has recently dedicated a new church edifice which cost \$25,000. The church now numbers about three hundred and seventy-five members, and sustains four mission Sunday schools, destined before long to become vigorous churches, besides its home schools.

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Presbyterianism in New York is represented by the following figures:—Connected with the Presbytery of New York there are 36 churches, with 17,030 communicants, and belonging to the Presbytery of Westchester, covering the annexed portion of the city beyond the Harlem River, there are 5 churches, with 545 communicants, making a total for the city of New York of 41 Presbyterian churches and 17,575 communicants. The total contributions of the Presbytery of New York for the past year foot up \$818,497.

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The members of the Birst Presbyterian Church, Baltimore, of which the Rev. Dr. Leftnich is pastor, have taken an advanced step in Christian work. They have purchased a building, which is to be fitted up as an orphan asylum for the fatherless, motherless and friendless poor children of the congregation.

progation.

Presbyterian churches have recently been organized at Florida, N. Y., with sixty members, and at Morsston, N. Y., with twenty-four members. The Rev. S. D. Noyes preaches to the former, and the Rev. James Norris to the latter.

The Rev. Dr. C. E. Furman, of Rochester, who has been long out of health, is in quite a critical examination.

has been long out of health, is in quite a critical condition.

Last Sabbath, the 21st inst., was the sixth anniversary of the pastoral charge of Rev. L. R. Foote in connection with the Throop Avenue Church, Brooklyn. There are now on the roll of this church 561. There are about 520 in actual attendance. Five hundred and eightyeight have been added to the membership in six years (376 on profession and 212 by letter), making an average addition of 98 for each year. Fifty-two have been added during the present year just closed—30 on profession and 22 by letter. Fifty-two thousand dollars have been given by the church for all purposes during the six years, \$29,000 of which has been for benevolent objects, and the benevolent gifts of the past year exceed those of any previous year in the history of the church.

CONGREGATIONAL.
Plymouth Church, Brooklyn, N. Y., cannot be in such a deplorable financial condition as some writers and speakers assume when it can pay over \$65,000 a year, as it did the last fiscal year just closed, for the

year, as it due the last sacal year just closed, for the support of the Gospel.

The Rev. Mr. Williams, of Crescent Road Congregational Church, London, seems auxious to distinguish himself. He has addressed his brother ministers in a pamphlet, in which he suggests that special prayer should be made for the conversion of the devil. He thinks if the desired ond could be accomplished there would be such an addition to preaching power as would shake the unrepentant world. No doubt.

doubt.

The Congregational Association of New York and Brooklyn will meet next month in the Rev. Mr. Virgin's church, in Harlem.

The First Congregational Church of Plainneld is in trouble. Mortgages on the church property for more than its value are being forecased. A proposal is on foot to reorganize under the name of the Congregational Church of Plainfield, and a Congregational council has been called to determine whether the proposed reorganization is proper under the circumstances. There should be no need of a council to determine a principle or a definition of the order of the proposed reorganization.

The Methodists of Bethesda Methodist Episcopal Church, at Blue Ball, N. J., celebrated the 100th anniversary of the building of the first church at that place recently with a good degree of enthusiasm. Rev. T. Snyder, recently of Liverpool, N. Y., has entered upon his duties as professor in the Northwestern University at Watertown, Wis.

The semi-centennial anniversary of the Methodist Episcopal Church at Canaan Four Corners will be observed next Sunday. The Rev. Horace W. Byrnes, pastor, expects a good time in the happy land of Canaan.

Canaan.

HEFORMED (DUTCH).

The late Mrs, Maria M. Fitts, of Newport, R. L., left by will to the Dutch Reformed Church of Coytes-ville, N. J., \$5,000.

The Reformed Church at Navesink, N. J., was organized by ministers from Long Island in 1699, and from it has grown all the churches now embraced in the classis of Monmouth, which classis recently celebrated the twenty-fifth anniversary of its organi-

celebrated the twohty-nith anniversity of the varion.

The installation of the Rev. John G. Lansing as pastor of the North Reformed Church of West Troy, took place on the evening of December 16, in the presence of a crowded and interested audience.

Mr. P. H. Milliken, of the last class from the Seminary, has declined a call from the Reformed Church of West Ghent and accepted that of the Church of

Berea.

'The Reformed Church in the United States,"
which differs from the Reformed Church of America
(R. D.), has 294 ministers, 65,697 members, 692 Sunday schools and 37,966 scholars, 61 students for the
ministry, and the contributions for the year
amounted to \$193,948.

ministry, and the contributions for the year amounted to \$193,948.

Neventy-seven Reformed (Dutch) churches give less than ten cents per member to foreign missions and 141 give nothing. The former represent 13,000 members and the latter 11,677.

There is the possibility that the Middle Reformed Church of Brooklyn may soon lose the services of the Rev. E. P. Ingersoil, D. D., who has served them faithfully and efficiently for ten years. He has received a very pressing call from the South Congregational Church, Worcester, Mass., and has the same under prayerful consideration. His present congregation, knowing this, have unanimously requested him to remain with them if the Lord shall so direct.

UNIVERSALIST.

Rev. W. A. Pratt, of Canton, Me., has accepted a call to the pastorate of the Church of Our Saviour in Lapeer, Mich.

Rev. R. G. Spafford has removed from Washington, Vt., and become the pastor of the society in Austin, Minn.

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The exodus of Universalist ministers from the Empire State, a correspondent says, is not pleasant to contemplate. Pennsylvania, Massachusetts, Illineis and Michigan have been making drafts upon the list. They have taken Messra. Sweatser. Tomlinson, Hervey, Squires and Shepard, and have *s yet made no return. Of the number thus conscripted the places of Brothers Squires and Hervey only are filled, and these from other sections of this State. Hudson, where the general Convention decided to meet next year, is without a pastor, but hopes to have one before many months.

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The Rev. Collamore Purington, of Fairfield, Mc., has withdrawn from the Universalista. His reasons for so doing are:—1. That he sees no good effects from preaching Universalism. 2. That there are widely extended prejudices against it and its ministers. 3. He has found but limited spiritual cooperation in it. 4. He thinks it wase to recede from the discussion of topics which conduce to spiritual alienation, disfellowship and disintegration. 5. He wants freedom to follow his own convictions as to his future course.

The Church of Our Saviour in this city succeeded last year in paying off \$30,000 or their debt. Their new church building in West Fifty-seventh street is well located in a growing neighborhood, and the Church and Sunday school have grown marvellously during the year now simost closed. Several families moving into the vicinity have taken seats or pews, and the society is looking forward to a speedy clearing off of its entire indebtedness.

ROMAN CATHOLIC.

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A petition is in circulation asking the United States government to appoint Roman Catholic priests to chapleincies in the army and navy on the ground that the majority of men in both arms of the nation's police belong to that faith. The Orrican Intelligencer most carnestly opposes the accept the nation's police belong to that faith. The Christian Intelligencer most carnestly opposes the acceptance of any such advice by the government on the ground that the army and navy should have one master and not be under authority divided between Rome and Washington, and for the further reason that this divided jurisdiction would bring this Re-

on the contrary, thinks that Catholics in a majority in any regiment ought to have a chapilate of their own faith.

The Rev. Father Kelly recently celebrated the twenty-fifth anniversary of his pastorate of the church at South Amboy, N. J. His parishioners gave him a \$250 silver set on the occasion.

A number of Catholic churches in different parts of Itsay are being converted into piaces of "evangelical" worship. The Free Church has transformed into chapels the Oratory of the Convent of San Jacobo, at Florence, and that of San Simone, at Milan. The Waidensians are going to change in the same manner three Catholic churches at Naples, Verona and Milan. The Town Council of Milan has ceded to the Waldensian Church the Church of San Giovannini Conca, and at Rome the Waldensians are building a new chapel in the centre of the city.

Tewkesbury Abbey, in Gloucestershire, England, was founded by the Benedictines 800 years ago. That was long before the Reformation, and while England was still a Catholic country.

The village of New Monmouth, together with Middletown, Port Monmouth, Navesink and the Highlands, N.J., has been constituted a parish by Bishop Corrigan, of Newark, and placed in charge of the Rev. J. J. F. O'Connor. A church is soon to be creeted on land donated by Mr. George P. Fox, and at its completion it will be dedicated to "St. Mary."

HEBREW ORPHAN ASYLUM. THE VERDICT AT THE DEATH BED-ADDRESS

BY DR. BAAR TO THE CHILDREN. Dr Rase Superintendent of the Hebrew Orphan Asylum, Seventy-sixth street, delivered an ade before the children yesterday in which he said:-The contents of the biblical portion which was read this morning are this: —Jacob, the old patriarch, is lying on his death bed and counting the few minlying on his death bed and counting the few minutes which he has still to live on earth. He assembles all his children around him, blesses them and tells them what will happen to them in future times. Now, continued the Doctor, how could Jacob know what was to happen to his children in later years? My children, Jacob had a prophetic soul, which, charpened by daily experiences, enabled him to foretell the future fate of his sons. Unlike many fathers, who the whole year through do not pay much attention to the moral and mental advancement of their children, he, on the contrary, took a warm interest in each member of his family and studied their habits and peculiarities. Thus with his keen eye and peneirating look he noticed every individual feature in the character of his off-spring, and it is really surprising how truthfully and masterly he sketched their good and bad qualities. To all the patriarch pointed out their future professional character or their moral dispositions. My enildren, it does not need a father upon the death bed to tell the children what will be their probable fate in life. There are men whose lives are entirely devoted to the education of the young, and if you ask their opinions about the future of a child they will tell you "as the boy is so mostly the man will be." Whenever I see a boy who is continually accused of being a lazy, disorderly and disobedient boy, I am certain that the same accusation will haunt him and fasten itself to each of his steps when he is a man. Whenever I see a boy who is hasty in his temper, unsteady in his purposes, forward and impudent in his conduct, it will not surprise me much to see the same failings in him when he is a man, and I can assure him that his future will be dreary and unsuccessful. Therefore, my boys, unlike the sons of Jacob, who heard their moral verdict at the death bed of their father, let it be your endeavor to listen to the voice of truth and correction while you are young and there is still hope and time for general improvement. The greater

SAN FRANCISCO'S NEW JOSS HOUSE [From the San Francisco Chronicle, Dec. 19.]

At No. 512 Pine street there is near completion two story building the architecture of which causes considerable comment from observers. It is a new Chinese Joss house. It is built of brick, is 40 feet high, 40 feet deep and 17 feet in width. The top is surmounted with heavy fron castings. The front wall for eight feet above the sidewalk is of iron, stuccoed. The cornice is of heavy Roman galvanized The Congregational Association of New York and Brooklyn will meet next month in the Rev. Mr. Virgin's clurch, in Harlem.

The First Congregational Church of Plainfield is in trouble. Mortgages on the church property for more than its value are being foreclosed. A proposal is on foot to reorganize under the name of the Congregational Church of Plainfield, and a Congregational Church of Plainfield in Plainfield in Congregation of the Mondy conversed in the State of Theology is a Congregation of the Indian Church of Plainfield in Congregation of the Indian Church of Plainfield Indian Church of Plainfield Indian Church of Plainfield Indian Church of Plainfield Ind ing, when completed, will be \$3,500. The Chinaman described an incident which occurred yesterday morning on the premises. He said:—"This place not quite leady yet, but we must have big time, so I tink I put canvas overhead to keep lain out. Then woman who live in next house complain to police, and officer he come and say. You put tin roof over all, or you be 'rested. No allow you to have canvas roof.' That cause very much trouble, and lots time and money, and this woman she put her head out of the window and laugh and clap her hands, and she rall out and got hurt pretty bad. You understand why she fall out? I tell you me have good time here, all the same American Thanksgiving, for sixteen year. Nobody make complaint. This woman she complain. God came down, push her out window. Maybe break her neck. Ought to, anyhow." Upon seeing the reporter smile at his interpretation of the accident, he continued:—'You no believe God do that? I tell you. One time in China Chinaman knock Joss head off. That Chinaman die in three days. She got no right say Chinaman shan't have his church. Chinaman might as well go and knock down Christian church. All-a-same."

FROM WANT TO PLENTY.

THE HOWARD FAMILY BELIEVED FROM IMME-DIATE WANT-GENEROUS CONTRIBUTIONS AND OFFERS OF ASSISTANCE.

The case of the poor man, William Howard, who was arraigned at Jefferson Market for burglary on Friday and whose pitiful story of the sufferings of himself and family compelling him to steal, has moved the hearts of many in the community, and so cordially have the efforts to relieve the far been made that all immediate necessities are provided for. All de yesterday visitors with their offerings poured into the tenement No. 172 Mulberry street, and last night, in addition to groceries, clothing, furniture and delicacies, Mrs. Howard not only had medical attendance but over \$100 in money and her husband's company. She is very ill, but improving, and though she cannot speak above a whisper will from time to time attempt to utter thanks for the many things that have been given her since the publication of her distress. Mr. Theodore Moss and Mr. George A. Osgood both sent word they would look out for the future of the family, and would become bondsmen for her husband. H. K. Thurber sent an offer of employment and an open order for supplies. Coogan Brothers sent furniture and bedding, and soveral physicians tendered their services. At Jefferson Market Prison Commodore Osgood, Mr. Thomas A. Patterson and William A. Barremore, with several other gentlemen, called to see Howard, and became so convinced of his worth that they pledged their further assistance. Justice Flammer received from Mr. J. W. Hawksworth \$5, and in an anonymous letter \$50 for the relief of the family, in addition to the money the charitable had bestowed on Mrs. Howard at her room in Mulberry st.

Mr. Theedore Moss, having instructed Messre. Howe & Hummel to act as counsel for Howard and look to him for their fee, sued out a writ of habeas corpus before Judge Denohue yesterday afternoon. This was served at Jefferson Market at fifteen minutes past two P. M., and the keeper, with Officer McSally, at once took Howard to the office of the District Attorney Bell allowed Howard to go upon his own recognizanes until Mr. Moss filed the necessary ball bond on Monday morning. As soon as released Howard hastened to visit his ramily, and then, after a moment's delay only, hurried to Mr. Moss to thank him in person for his kindness. It was understood last night that the latter geutleman had found employment for Howard, at which the latter will begin been made that all immediate necessities are provided for. All day yesterday visitors with

CONTRACTORS' PRICES FOR MEAT.

It may interest heads of households to ascertain the prices butchers charge the city for fresh meats. Yesterday the Comptroller and the Commissioners of Charities and Correction opened bids for fresh meats to be supplied for the use of the inmates of the charitable institutions and the officers. Here are the prices:—For inmates—Chunks and clods of beer, 4½ cents; cutra diet beef, 9 cents; mutton (pieces), 4½ conts. For officers—Beefsteak, 10 cents; rosat-ing beef, 9 cents; corned beef, 7 cents, mutton quar-ters, 9 cents; pork, 8 cents, sud veal, 8 cents.